The Indian Institute of World Culture
6, Shri B. P. Wadia Road,
Bangalore-4. India

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

DONATED BY
PROF. L.S.S. KUMAR &
SRIMATHI KANTHIMATHI KUMAR
1976

# THE THEOSOPHICAL MOVEMENT

Vol. XXXII. No. 4 17th February 1962

## THE GREAT WAR

> The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.
>
> —W. Q. Judge

It is the paradox of our age that, though there is a growing body of opinion against war the world over, we seem unable to extricate ourselves from the war atmosphere. The world and the nations composing it have been passing through a succession of small and big crises. Even this country of India, whose greatest sons have been upholders of non-violence and peace, has not been able altogether to escape the shadow of war and violence.

The myth of the War in Heaven has a profound philosophical significance. That war stands for conflicts of different types, on different planes of being, but all rooted in the archetypal war between good and evil, the higher and the lower, the spiritual and the material in human nature. There is one single front on which the real war is raging — the individual front. Wars without are but shadowy replicas of that real war within. It is an occult truth that happenings in the material world, in the life of the individual or of humanity, have their roots in the invisible world of causes. What is visible is but the effect, in part or in full, of the activities of the minds of men.

The meaning and import of wars, small and great, will ever be missed as long as the great truth is not perceived that the Great War of Kurukshetra is waged within every individual's heart. Nations are but collectivities of individuals. National strifes and international wars would not take place if man learned to live at peace with himself, if his mind did not war against his heart, or his passions and pride against his principles, or one duty against another. It is well to remind ourselves in these days that no man ever kills his brother in this world, that no drop of blood is ever shed, that does not lay a weight of responsibility upon every rational human being. There never can be world peace or world improvement without individual peace and individual improvement. Unless selfishness,

the root cause of all moral weaknesses, is curbed and the senses are traine and disciplined, man will remain more an animal than a man and war will continue. Only he who conquers himself really wins the war. Tha is the only real victory; all other victories are ephemeral. What wast of wealth and throwing away of human lives would be avoided throug an adequate realization of the real, as against the illusory, nature of war

All physical-plane wars have their invisible side, both psychical an spiritual. The future of the race, however greatly dependent on huma agents — present-day national leaders — is not wholly in their hands, fo the Wheel of Karma moves not only because of them but also in spite c them. Each individual, whatever his nationality, who purifies himse from lust and anger and greed is a creator of Peace, and through his e forts is building order for the morrow.

Many noble minds indeed see the waste, the folly, the indecisivene of war. The boundaries fought over may be lost or won, but the re crux of the conflict is not the visible boundaries but the principles pe ceived by the mind-souls engaged. We ought to have progressed beyor indulgence in war, but our moral and spiritual evolution is delayed - and this is the Karma of the far past. Our mental evolution has ou stripped our conscience. We have discovered vast energies and appli them destructively, imperilling the whole of humanity. Shall we n recognize our individual responsibility for this?

War breeds sorrow, despair, hate, envy; these are seed-causes whi ripen, in another epoch, in further bloodshed and misery. There seems end to the vicious cycle. The breaking out of war in the body politic like the eruption of fever in the personal body. The cause of the fever h first to be found out, and, having found it, we have to attempt the cu It is easy enough to see the cause of war or conflict in or between oth countries — but how about our own? Are we free from pride, from gree from suspicion, jealousy, selfishness? It is easy enough to be in full acco with those who think and feel and act as we do, but very difficult wh our thoughts, feelings and actions are moving in a direction contrary theirs. Yet we must get to the point where, no matter how others feel a think and act, we can recognize and treat them in our own thought, feeli and action as units of the one human family. The hard kamic shell which many of us as Egos are encased may serve as a blockade and isolate the mind that the nourishment of charity cannot reach it, a the dove of peace can find no place to rest its weary feet.

Most men probably would say that they wanted peace, but ma either are not clear as to how it is to be brought about and made p manent, or are not ready to take the necessary steps within their pov to secure it. There are two lines of peace effort — the way of war re tance, sometimes known as Pacifism, which is that of a number of pe organizations; and the way of effort to bring about the necessary con tions for a just and lasting peace. Any peace effort, however noble a self-sacrificing, that is directed against war without getting at the cau

of war and overcoming them, is bound to fail in the long run. Selfish interests, individual or national, are incompatible with peace. To try to build a permanently peaceful world upon injustice, exploitation, unequal opportunities and unearned special consideration is to build upon the shifting sand. The work of the individual on himself and the cultivation of the attitude that love can settle disputes better than violence and warfare can are factors indispensable to the success of any effort for lasting peace.

All-encompassing love is born in human consciousness only when personal affections-aversions are transcended. The power and potency of love for resolving conflicts have been proclaimed in all the great scriptures of the world. For instance:—

> He is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind. (*The Bhagavad-Gita*)
>
> In this world never is enmity appeased by hatred; enmity is ever appeased by Love. This is the Law Eternal. (*The Dhammapada*)
>
> If a man attempts to do me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me. (*Buddhist Sutras*)
>
> When the great armies go to war, sorrow is the sole winner.
>
> To those who are good, I am good; and to those who are not good I am also good; and thus all get to be good. To those who are sincere with me I am sincere; and to those who are not sincere with me I am also sincere; and thus all get to be sincere. (*Tao Teh King*)
>
> Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. (*St. Paul's Epistle to the Romans*)

Education has a major part to play in the creation of the will to peace. If we wish war to cease, we must realize that our duty today is to train young boys and girls to control their feelings, thoughts and actions, lest they tend to breed war in the future.

We may have to fight, for, "being bound by all past Karma," we may come to the position of Arjuna and be forced "from necessity" to engage in battle; but we must learn to take the position of being "only the immediate agent," learn to be free from desire and anger, leaving no evil seeds to fructify in the future. There is much food for thought in the following passage from *Letters That Have Helped Me*:—

> Let me say one thing I KNOW: only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide, can carry us through. For LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight. If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of

the world, from anything but the purest motives, we shall fail. Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent. (p. 109)

When the conduct of nations toward each other is governed not by policy but by principles — eternally right — then we shall see the dawn of a new era; each of us can contribute to the building of that future era here and now.

---

Suppose, instead of being now sent for by you, I had been sent for by some private gentleman, living in a suburban house, with his garden separated only by a fruit-wall from his next-door neighbour's; and he had called me to consult with him on the furnishing of his drawing-room. I begin looking about me, and find the walls rather bare; I think such-and-such a paper might be desirable — perhaps a little fresco here and there on the ceiling — a damask curtain or so at the windows.

"Ah," says my employer, "damask curtains, indeed! That's all very fine, but you know I can't afford that kind of thing just now!"

"Yet the world credits you with a splendid income!"

"Ah, yes," says my friend, "but do you know, at present I am obliged to spend it nearly all in steel-traps?"

"Steel-traps! for whom?"

"Why, for that fellow on the other side of the wall, you know: we're very good friends, capital friends; but we are obliged to keep our traps set on both sides of the wall; we could not possibly keep on friendly terms without them, and our spring guns. The worst of it is, we are both clever fellows enough; and there's never a day passes that we don't find out a new trap, or a new gun-barrel, or something; we spend about fifteen millions a year each in our traps, take it all together; and I don't see how we're to do with less."

A highly comic state of life for two private gentlemen, but for two nations, it seems to me, not wholly comic! Bedlam would be comic, perhaps, if there were only one madman in it; and your Christmas pantomime is comic, when there is only one clown in it; but when the whole world turns clown, and paints itself red with its own heart's blood instead of vermilion, it is something else than comic, I think.

—JOHN RUSKIN: From an address given in the Town Hall, Bradford, in 1864

# SPIRITUALISM AND OCCULT TRUTH

[The following article, reprinted from *The Theosophist,* Vol. III, pp. 113-115, for February 1882, is H.P.B.'s reply to some remarks made in *The Spiritualist* (London) of November 18th, 1881, criticizing the first of the "Fragments of Occult Truth" published in *The Theosophist* of October 1881. (These "Fragments" were reprinted in THE THEOSOPHICAL MOVEMENT of November 1953.) The gist of *The Spiritualist*'s attack, under the heading of "Speculation-Spinning," was that the statements made in the "Fragments" about the sevenfold constitution of man were unproved speculations and could "only carry weight with those who derive their opinions from the authoritative allegations of others, instead of upon evidence which they have weighed and examined for themselves." The following article shows the falsity of the indictment of "speculation-spinning" laid at the door of student-exponents of Theosophy, and sheds valuable light on the First Item of *The Secret Doctrine,* designated in the *Texts for Theosophical Meetings* as "The Ancient Source."—EDS.]

We do not want to discuss these questions with *The Spiritualist* in the way that rival religious sects might debate their differences. There can be no sectarianism in truth-seeking, and when we regard the Spiritualists as seriously mistaken in many of the most important of the conclusions to which they have come, they must certainly be recognized as truth-seekers — like ourselves. As a body, indeed, they are entitled to all possible honour for having boldly pursued their experiences to unpopular conclusions, caring more for what presented itself to them as the truth than for the good opinion of society at large. The world laughed at them for thinking their communications something beyond fraudulent tricks of impostors, for regarding the apparitions of their cabinets as visitors from another world. They knew quite well that the communications in a multitude of cases were no more frauds than they were baked potatoes, that people who called them such were talking utter folly, and in the same way whatever the materialized "spirits" were, they were not in all cases, even if they might be in some, anything like the pillows and nightgowns of a medium's assistant. So they held on gallantly and reaped a reward which more than compensated them for the silly success of ignorant outsiders in the consciousness of being in contact with superhuman phenomena, and in the excitement of original exploration. Nothing that has ever been experienced in connection with such excitement by early navigators in unknown seas, can even have been comparable to the solemn interest which spiritual enquirers (of the cultivated kind) must have felt at first as they pushed off, in the frail canoe of mediumship, out into the ocean of the unknown world. And if they had realized all its perils one might almost applaud the courage with which they set sail, as warmly as their indifference to ridicule. But

the heretics of one age sometimes become the orthodox of the next, and, so apt is human nature to repeat its mistakes, that the heirs of the martyrs may sometimes develop into the persecutors of a new generation. This is the direction in which modern Spiritualism is tending, and that tendency, of all its characteristics, is the one we are chiefly concerned to protest against. The conclusions of Spiritualism, inaccurate and premature as they are, are settling into the shape of orthodox dogma — while the facts of the great inquiry, numerous as they are, are still chaotic and confused; their collectors insist on working them up into specific doctrines about the future state, and they are often as intolerant of any dissent from these doctrines as the old-fashioned religionists were of them.

In fact, they have done the very thing which *The Spiritualist*, with an inaptitude born of complete misapprehension of what Occult Science really is, now accuses us of having done: they have given themselves wholly over to "speculation-spinning." It is fairly ludicrous to find this indictment laid at our door on account of our "Fragments." The argument of that paper was to the effect that Spiritualists should not jump to conclusions, should not weave hasty theories, on the strength of séance-room experiments. Such-and-such appearances may present themselves: beware of misunderstanding them. You may see an apparition standing before you which you know to be perfectly genuine, that is to say, no trumpery imposture by a fraudulent medium, and it may wear the outward semblance of a departed friend; but do not on that account jump to the conclusion that it is the spirit of your departed friend; do not spin speculations from the filmy threads of any such delusive fabric. Listen first to the wisdom of the ancient philosophies in regard to such appearances and permit us to point out the grounds on which we deny what seems to be the plain and natural inference from the facts. And then we proceeded to explain what we have reason to know is the accepted theory of profound students of the ancient philosophy. We were repeating doctrines as old as the pyramids, but *The Spiritualist*, not having hitherto paid attention to them, seems really to imagine that we have thrown them off on the spur of the moment as a hypothesis, as Figuier does with his conjectures in the "Day after Death," or Jules Verne with his, in his "Voyage round the Moon." We cannot, it is true, quote any printed edition of the ancient philosophies and refer the reader to chapter and verse, for an article on the seven principles, but assuredly all profound students of mystic literature will recognize the exposition on which we ventured as supported, now in one way, now in another, by the cautiously obscure teaching of occult writers. Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's "authorities" for any statement connected with it, but none the less is it really just as far from being "up in a balloon" as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute

about it which commends their explanations — absolutely to the acceptance of those who come to understand what initiation means and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long — an extraordinarily long — series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge, that the regularly-taught professor of a great university is in, as regards literary knowledge, and anyone can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But, it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis, it is an assertion and, for the world at large, a hypothesis, that any such continuously-taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two observations to be made: firstly, that there is a large mass of writings to be consulted on the subject, and just as Spiritualists say to the outer world, "if you read the literature of Spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to Spiritualists, "if you will only read the literature of Occultism, it will be very strange if you still doubt that the continuity of initiation has been preserved"; secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of Occultism, as expounded by those who do labour under the impression that they have received their teaching from competent instructors, such inherent claims to intellectual adoption that it will be strange if you do not begin to respect it as a hypothesis. We do not say that the "Fragments" given in our October number constitute a sufficiently complete scheme of things to command conviction, in this way, on their own intrinsic merits, but we do say that even taken by themselves they do not offend intuitive criticism in the way that the

alternative spiritual theory does. By degrees as we are enabled to bring out more ore from the mine which yielded the "Fragments," it will be found that every fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by it in turn. Thus, is it not worth notice that even some notes we published in our December number in answer to inquiries about creation,[1] help the mind to realize the way in which, and the materials with which, the Elementaries in the one case, in the other the automatically-acting *Kama Rupa* of the medium, may fashion the materialized apparition which the Spiritualist takes for the spirit of his departed friend? It sometimes happens that a materialized spirit will leave behind as a memento of his visit some little piece cut from his spiritual (?) drapery. Does the Spiritualist believe that the bit of muslin has come from the region of pure spirit from which the disembodied soul descends? Certainly no philosophically-minded Spiritualist would, but if as regards the drapery such a person would admit that this is fashioned from the cosmic matter of the universe by the will of the spirit which makes this manifest (accepting our theory so far), does it not rationally follow that all the "material" of the materialized visitor must probably be also so fashioned? And in that case, if the will of a spirit without form can produce the particular form which the sitter recognizes as his dead friend, does he not do this by copying the features required from some records to which as a spirit he has access; and in that case again, is it not clear that some other "spirit" would equally have that power? Mere reflection, in fact, on the principles of creation will lead one straight to a comprehension of the utter worthlessness of resemblance in a materialized spirit, as a proof of identity.

Again, the facts of spiritual experience itself fortify the explanation we have given. Is it not the case that most Spiritualists of long experience — omitting the few circumstanced in the very peculiar way that M.A. (Oxon.) is, who are not in pursuit of dead friends at all — are always reduced sooner or later to a state of absolute intellectual exasperation by the unprogressive character of their researches? How is it that after all these twenty years that Spiritualists have been conversing with their departed friends their knowledge of the conditions of life in the next world is either still as hazy as the rambling imagination of a pulpit orator, or, if precise at all, grotesquely materialistic in its so-called spirituality? If the spirits were what the Spiritualists think them, is it not obvious that they must have made the whole situation more intelligible than it is — for most people — whereas, if they are what we affirm that they are really, is it not obvious that all they could do is exactly what they have done?

But, to conclude for the present, surely there need be no hostility, as some Spiritual writers seem to have imagined, between the Spiritual-

[1] Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. XXXI, p. 462, for October 1961.—EDS., THE THEOSOPHICAL MOVEMENT.

sts and ourselves, merely because we bring for their consideration a new stock of ideas — new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved. A gardener is not hostile to roses because he prunes his bushes and proclaims the impropriety of letting bad shoots spring up from below the graft. With the Spiritualists, students of Occultism must always have bonds of sympathy which are unthought of in the blatant world of earth-bound materialism and superstitious credulity. Let them give us a hearing; let them recognize us as brother-worshippers of Truth, even though found in unexpected places. They cannot prove so oblivious of their own traditions as to refuse audience to any new plea, because it may disturb them in a faith they find comfortable. Surely it was not to be comfortable that they first refused to swim with the stream in matters of religious thought, and deserted the easy communion of respectable orthodoxy, happily trustful of the future state prescribed by the Archbishop of Canterbury, and of safe arrival there by the one who takes a ticket for the right pew, as if it were a through carriage for Paradise without break of gauge. Will Spiritualism only conquer incredulity to find itself already degraded into a new church, sinking, so to speak, into arm-chairs in its second childhood, and no longer entitled to belief or vigorous enough for further progress? It is not a promising sign about a religious philosophy when it looks too comfortable, when it promises too indulgent an asylum for our speckled souls with *houris* of the Mahomedan Elysium, or the all too homelike society of the Spiritualist's "Summer-land." We bring our friends and brethren in Spiritualism no mere feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of Occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much vaunted philosophy for their inspection at once, and exhibit clearly its all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realize what an all-sufficient philosophy of the Universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America will not come," he might have said, "but it is there across the waters and, if you voyage as I did and the waves do not smother you, haply you will find it too."

---

# SHIVA

Who is Shiva, the destroyer-god, who with Brahma, the creator, and Vishnu, the preserver, forms the Hindu Trimurti? What relationship exists between this god and humanity? Is he to be prayed to, to be worshipped, to be feared, to be appeased? He is said to be Rudra, the terrible, the destroyer, the regenerator, the frequenter of the burning-ground, the Cosmic dancer, the eternal contemplator, the Mahayogi, the patron of all the yogis. Is he entirely an Hindu concept? Or do we find him as Phtah, Typhon and Set in the Egyptian, as Saturn-Kronos in the Greek, as Jehovah in the Jewish, as Baal in the Chaldean teachings? Does not his vehicle, Nandi, the Bull, have its counterpart in Apis, the Egyptian sacred bull? And is not his symbol, the *lingam,* that of every creative god in every nation?

The fundamental idea needs to be grasped that Shiva is a great god in Nature, a power in the Cosmos, the Sound, the Word, or *Vach*, that stirs all into activity. It is his drum that is the origin of Sanskrit, the language of the gods, Panini says. It is Nature's call, the rhythm of the Universe, the Song of Life, the sound of the waves, the rumbling of the thunderclap, the vast sounds emitted by every aspect of Nature, from the bursting of the bud to the earthquake, the "silvery buzzing of the golden fire-fly" to the trumpeting of the elephant. Shiva is Motion, which is positive and negative, present eternally in every atom during this Manvantara. He is within every atom; every atom is part of him; he is within every man and every man is part of him. There is that aspect of Shiva which we do not yet perceive, for it is without the sphere of our consciousness, and that aspect which is in us and which we are dimly beginning to recognize as the perceiver through sorrow and joy. Evolution is the process of becoming one with the eternal perceiver-contemplator. Briefly put, Shiva is the All. He is the universal spiritual essence of Nature. We degrade him by our anthropomorphic conceptions of him. Nature alone can incarnate the spirit of limitless contemplation.

In individual human life, Shiva is eternal change and the eternal Watcher of the change. He is the destroyer of our passions and of the delusions which the illusions of Nature produce in us. It is because destruction is necessary for all change and progress that man fears him and he has become the dreaded god of the burning-ground. Unfortunately for us, his regenerative aspect has been lost sight of. But, when this is seen then destruction is welcomed, for it is only through destruction resulting in regeneration that we progress. This recognition marks a stage in human awakening and brings to mind H.P.B.'s statement: "Woe to those who live without suffering."

Not all decay and destruction need be feared. The seed dies to live as a plant; the passions and sensuous thoughts of man must die to live as a conscious entity in Eternity. Once this is recognized, all destruction is seen, not merely as inevitable, but as beautiful, for it reveals the sacrificial aspect of life, unconscious in the lower kingdoms, to be consciously

recognized and used by the human being.

Shiva is the patron of all the yogis. His drum rhythmically sounds through the cycle of decay and rebirth. As Krishna's flute calls on all men to see the beauty in life, the harmony of all Nature with the divine, so Shiva's drum calls the one who sees beneath the beauty the agony of destruction. As the Buddha first saw the beauty of life and later saw that each species lived on the other, that nothing came to birth save by suffering and struggle, and began to search for the unifying factor in life, finally reaching the glorious vision of the rhythmic movement of the stars, of the cyclic motion of the waters, and of the link between the milk of the mother and the poison of the snake — so a knowledge of Shiva brings us, in however small a degree, nearer this understanding. In time we, too, can see that there is "a Power divine which moves to good."

How shall we learn to look for Shiva in the battle of life? Even if he is the power in Nature that causes decay, he is the regenerator, the deliverer, the healer, the ever-auspicious, the friend of all beings. Did he not, at the "churning of the ocean of milk," drink up, with overflowing compassion, the terrible poison called *Halahala,* that was threatening all living creatures with extinction, so that nectar could be secured from the ocean and the world could be saved? The poison could not harm him but left a blue stain on his throat; hence his name Nilakantha. This story from the *Bhagavata Purana* is a reminder to us, not only of what Shiva has done, but of what we have to do with the poison around us.

There is also the allegory of Shiva transforming lumps of flesh into boys, and calling them Maruts, to show the transformation of senseless men into rational beings; the Maruts, in esoteric teachings, are identical with some of the Agnishwatta Pitris, the human intelligent Egos.

Shiva is portrayed as the wielder of the thunderbolt and the possessor of hundreds of bows and arrows. He protects the worthy with drawn bow, is the Lord of those that fight against wickedness, and makes the evil-doers suffer. There is no place where Shiva is not. A story tells us of Brahma and Vishnu discussing who was the greater of the two, when they suddenly saw before them a column of light, seemingly without beginning or end, which came through the earth and poceeded upwards to the sky. They decided to go, the one upwards to the end and the other downwards to the beginning and meet again in the middle to tell each other of what they had found. They went and returned, but had found either beginning nor end. Then they saw Shiva before them and he told them that all three — creation, preservation, destruction-regeneration — were equally important.

But Shiva is most commonly depicted as the contemplator and the dancer. As the eternal contemplator he sits in meditation in his abode on Mount Kailasa, surrounded by the eternal snows. Around him is peace and happiness. At times his third eye roves over the world to see where there may be the shining light of a devotee. But he himself sits

in motionless, withdrawn, divine contemplation.

There are times when this contemplation is disturbed, and two stories show us what disturbs it. In the one he is shown carrying the dead body of his wife Sati over his shoulder and stamping through the world in such an agony of grief that all life begins to wither and desolation begins to reign over all. At last Vishnu, in order to preserve what remained of life, had to destroy the dead body so that Shiva, no longer encumbered, might return to Kailasa to resume his contemplation. In another story it was playfulness, action without knowledge of results, that brought near-tragedy. One day Parvati with her attendants came up to the Lord Shiva when he was deep in contemplation. She was in a gay mood. All around were *devas* and *rishis* filled with ecstasy in the wonderful presence of the Divine Contemplator. All Nature herself was at peace. Parvati, slipping behind him, placed her hands over his eyes. At once the light of the world went out and fire began to destroy all life. Filled with fear, Parvati begged him to return to his contemplation and once again peace was restored. Trouble comes to the world through foolish actions as much as by wrong actions!

The picture of Shiva as the divine dancer of three different dances symbolizes different aspects of him. First we have the Cosmic dance. He danced before the gods and the heavenly dwellers in the beginning, and it was the sound of his drum that changed chaos into cosmos and made rhythm pulsate throughout the world. The other gods also helped, forming the chorus and playing the various instruments.

In the second dance, the *Tandava,* he dances in the burning-ground, a terrible place of death and decay feared by all. This dance symbolizes the destruction of evil, of our bad desires and emotions, our wrong thoughts and actions. Our lower nature which harbours the evil tendencies becomes the burning-ground, and if we would dance with the Dancer then we will see the relationship between the eternal and unchanging and that which changes. Our Karma is heavy and unpleasant because of our evil deeds and desires, and Shiva's rhythmic dance helps us to learn how to handle ourselves so as to purify our nature more quickly.

The third dance, the *Nadanta,* the dance of Nataraja, shows him at the centre of the universe. He has four arms; in one right hand he holds the drum, standing for creative sound; with the other he makes the sign, "Do not fear"; one left hand holds fire, the fire of destruction or change, and the other points to his triumph over the dwarf. Around him is the circle of fire. It is Shiva's eternal dance of creation, maintenance, destruction and deliverance. The macrocosmic dance on the vast stage of the firmament has its counterpart in the microcosm, in the heart of the individual.

During the Vigil Night of Shiva, Mahashivaratri, which falls this year on March 4th, we are brought to the moment of interval between destruction and regeneration; it symbolizes the night when we must contemplate on that which watches the growth out of the decay. Just a

the mediæval European knight spent the night before his investiture in the Church alone with his sword, so during Mahashivaratri we have to be alone with our sword, the Shiva in us. We have to look behind and before, to see what evil needs eradicating from our heart, what growth of virtue we need to encourage. Such a dark night of the soul comes to all of us; it is a time when desolation lies before and behind us, and in the burning-ground of the heart there seems no life. No one escapes this dark night. Even the Christ suffered in the Garden of Gethsemane. To keep before us the memory of Shiva's dance will save us from despair and give us the courage to pass on.

Shiva is not only outside of us but within us. He is the creator and the saviour of spiritual man, as he is the good gardener of Nature. He weeds out the plants, human and cosmic, and kills the passions of the physical to call to life the perceptions of the spiritual man. To unite ourselves with the One Self is to recognize the Shiva in us.

How can we do this? By austerities. Only by austerities can his powers be attained, as many stories point out. Nothing is given; all must be fought for and won. Beauty of form will not win him: Uma with all the perfection of form and character was unable to make him notice her. But when she began her austerities, her body covered with the customary ashes, her hair unkempt, then did he notice her. Austerities must be thought of not as physical postures but as efforts towards the destruction of all evil in us through devotion and contemplation.

To endeavour to see Shiva in our heart is to practise his contemplation and to perform his dance; to see joy in suffering, to free ourselves from limitations, will in time make us sense the Universe in us, the Shiva in us, the Motion in us, and make us see ourselves as part of Nature's sound. Life is a song, *Light on the Path* tells us. "Learn from it the lesson of harmony."

Further, if we can "personify" without "materializing" the concept of Shiva, we gain some thought-provoking knowledge. We are told that Rudra-Shiva, the great Yogi, is the forefather of all the Adepts. And, connecting this with the wonderful description given in *The Secret Doctrine* of those spiritual Beings who helped in the initial stage of human evolution, we learn that in Esotericism Shiva is one of the greatest Kings of the Divine Dynasties. He is the Patron of the Third, Fourth and Fifth Root-Races.

As recorded by one of the Great Masters,

> Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis, such is the ideal Shiva of *Yoga Shastras*, the culmination of *Spiritual Wisdom*.

# LIVING THE HIGHER LIFE

We hear a lot about living the Higher Life. But what *is* the Higher Life? To try to live it we need to know what it is and to make it vivid before us, instead of letting it remain vague and illusive.

There are two kinds of Higher Life: one leading to *Nirvana* or Liberation, and the other to constant service of mankind through renunciation of all wish for happiness or freedom.

There are also two kinds of lower life: the one *tamasic* and negative, leading to stagnation and decay, and the other a life of positive evil and destruction, leading finally to annihilation — annihilation not in the sense of "blowing out," like the flame of a candle, but in the sense of conscious falling apart, brought about by the very destructive powers that the person used and followed for lives.

We have, therefore, the following divisions:

(*a*) The good life of the good man who does no evil but also no actual good to others, who pays off his debts to life and becomes free from mankind's problems. He uses his freedom to sink into the bliss of *Nirvana* and cut himself off from his fellow beings for the whole *Mahamanvantara*. At the dawn of the new *Manvantara*, however, he has to begin again until he does reach, finally, the Path of Renunciation.

(*b*) The life of the man who is virtuous because he wishes to follow the laws of the Universe. He uses his virtues to help all beings, sacrificing his desires for them. He works with and uses the great Laws of Harmony, taking nothing for himself, demanding nothing, but sacrificing himself for all others.

(*c*) The life of those who are neither positively virtuous nor positively evil; those who drift, who break away from life through negation.

(*d*) The life of the truly evil ones.

We need to ponder over these divisions to find out to which of them we belong. If we just want to be good and virtuous, all we have to do is to practise the rules of propriety that society demands and die respected by all. This is a good stage, but only a stage. It must lead to a further stage in time or it fails of its purpose. To help us in this we need to analyze what we mean by the various virtues.

In order to overcome our vices and develop in their place the opposite virtues, we have to destroy the roots of those vices that inhere in the subtler parts of our being. The path of action has to be virtuous, but the emotions and desires, the mind or mental characteristics, have also to be virtuous, or we shall fail.

To take an example: A common command in the virtuous life is not to kill. Few of us would take up a pistol or a knife to kill a fellow human being. But how do we feel about killing animals, either for food, or for the pleasure of hunting, or for fashion, or in the name of scientific research? Most of us have got past the stage of killing another in anger, though probably not past killing in fear. But what about "killing"

by gossip, by hatred, by destroying another's confidence? These methods of "killing" are in a sense more dangerous than the slaying of the body. We all know that we can "feel" another's anger, that it might even make us ill, for anger is a force, a vibration, and vibrations affect us either for good or for ill. "Kill not" is a command that runs through the other virtues like a thread, for by stealing, incontinence, bearing false witness and lying we may "kill" another.

The same idea holds good with regard to stealing. What do we steal? Again most of us have got beyond the stealing of money or things from another. But is there no other kind of stealing? What of the stealing of ideas and using them for our own profit? What about mental stealing by harbouring covetousness, etc.? What about stealing favour and credit that belong to another? Stealing the place that belongs to another?

With regard to bearing false witness also we have much to learn. We are all to some extent false witnesses, for our speech, sight, mental understanding, etc., are often not true and accurate. Why is this so? Because we do not *listen* and we do not *look*. In other words, we do not pay attention to what is seen or what is heard. Sight and hearing are possible because images fall on the eyes, vibrations are received by the ears. But these images and vibrations have to be paid attention to, to be analyzed, to be cogitated upon by the mind if we would learn to draw correct deductions from what is actually sent up to our brain-mind by our sense-organs. This important fact is succinctly expressed by Patanjali: "*Correct* cognition results from Perception, Inference and Testimony." Memory also plays a part. For, though we may at the moment see or hear correctly, we forget and our fancy affects our remembrance. All of us know this, for we change our story of what we have seen or heard if we are questioned about it after some time. Are we not then telling "lies"? Any inaccuracy in speech is a lie, an untruth, whether consciously known by us as such or not. And much damage is done by such inaccuracies. It is also bearing false witness. If only we realized the harm we do by careless speaking!

At the foundation of much of this "lying" is incorrect listening. How often we hear a few words spoken and jump to a conclusion, and then repeat our false version before others! Let us learn to listen accurately, and for this we need the right mental attitude. Listening and speaking are closely linked. We learn that before the ears can hear they must have lost their sensitiveness (*i.e.*, must be free from emotion); and before the voice can speak it must have lost the power to wound (*i.e.*, it, too, must be free from emotion).

To have "lost the power to wound" is a striking phrase. It does not just mean that we have such control over our speech that we say the right thing at the right time and in the right place; but it means that there is no *power* in our words that can wound another. This is important in living the Higher Life because speech is creative; speech is sound, vi-

bration, and we learn that the Universe was created by the sounding of the WORD. Our speech is connected with the creative power of the Logos; we build or we destroy, we harmonize or cause disharmony by our speech. If any doubt the power of sound let them listen to discordant loud noises for an hour or more and then look at their emotions, their nerves, their inner disharmony. Then let them listen to devotional songs or "good" music and watch the difference. The first destroys, makes the astral body storm-tossed. The other is like a gentle breeze calming the storm. So with our own words and the *tone* which underlies them.

Also concentration comes into play. We can neither see nor hear nor speak accurately unless we are concentrated and know what we are doing. Though it will take us a long time to achieve the condition of absolute truthfulness, yet we shall be helped towards this end if we ask ourselves constantly, "Why did I think, say, or do such-and-such a thing?" And the reverse, "Why did I *not* think, say or do such-and-such a thing?" We can help ourselves along these lines if we will, and then we shall be making a beginning to live the Higher Life.

In order to clear the mind, the Kama-Manas in us, we have to silence our thoughts and slay the "army of the thought sensations" that creep into our consciousness. If we watch what our thoughts and feelings are when we are so to say "at rest," *i.e.*, when there is nothing actually claiming our immediate attention, we can gauge our character. For this reason we are told to have some noble or spiritual idea at the back of our mind, so that the mind rests on it during periods of repose. Spiritual ideas such as we find in devotional books like the *Gita*, *The Voice of the Silence*, *Light on the Path* and the *Dhammapada* are powerful, vital aids in purifying our consciousness and the vehicles through which that consciousness works.

Following the injunction, "Silence thy thoughts," comes the remark "Fix thy whole attention on thy Master, whom yet thou dost not see but whom thou feelest." Let us remember that we have to deserve for ourselves the name of "Diamond-Soul."

Indeed the path of perfection has a razor's edge!

---

To expect that leading the best of lives helps one — without the help of philosophy and esoteric wisdom — to perceive "the soul of things" and develops in him "a physical command of the forces of nature," *i.e.*, endows him with abnormal or adept powers — is really too sanguine. Less than by anyone else can such results be achieved by a sectarian of whatever exoteric creed. For the path to which his meditation is confined, and upon which his contemplation travels, is too narrow, too thickly covered with the weeds of dogmatic beliefs — the fruits of human fancy and error — to permit the pure ray of any Universal truth to shine upon it.

—*Lucifer*, April 188

# "VERY LIKE A WHALE"

*Hamlet.* Do you see yonder cloud that's almost in shape of a camel?

*Polonius.* By the mass, and 'tis like a camel indeed.

*Hamlet.* Methinks it is like a weasel.

*Polonius.* It is backed like a weasel.

*Hamlet.* Or like a whale?

*Polonius.* Very like a whale.

—*Hamlet,* Act. III, Scene ii

Whether old Polonius' accommodating defect of vision was physical or moral admits of little doubt, but there are matters of facts as distinguished from fancy on which facile agreement, even in the name of brotherliness, may be misguided.

It may be taken for granted that all who call themselves Theosophists accept the fact of Universal Brotherhood, though the extent to which and the ways in which that conviction finds expression naturally differ between individuals in terms of their understanding and of the earnestness of their efforts to live what they have learned of the teachings of Theosophy.

Similarity of aim, purpose and teaching unites all followers of Theosophy as given out by Madame H. P. Blavatsky. Those who, from ignorance of the ancient and consistent Wisdom-Religion which she restated, or from lack of discrimination or of study, accept counterfeit garblings of those teachings are deserving of pity.

Mr. Robert Crosbie wrote in one of his letters printed in *The Friendly Philosopher*:—

> We would not use force if we could, because each mind has to be free to choose; otherwise there would be no true progress. . . . Our effort is to disseminate among Theosophists the idea of *unity regardless of organization.*

It is the unity of individuals, not of organizations, for which he calls. It is not organizations that divide; it is the unfamiliarity, on the part of many who call themselves Theosophists today, with what the basic teachings are, and their resulting inability to distinguish the eternal verities from flights of fancy, that divide them from devoted students of pure Theosophy.

All true Theosophists believe in individual freedom of thought, of speech and of action, and all are, or should be, willing that each should follow his own line of study and development. But there is a difference between agreeing to disagree, to which none could take exception, and pretending to agree when the teachings followed and the convictions held differ radically. This, regardless of motive, bespeaks ignorance or indifference or falls short of mental honesty.

What seems to have been forgotten by many today is that Theosophy

is a definite body of teaching, a synthesis of religion, science and philosophy, handed down the ages by its Knowers and Custodians, not a growing body of empiric theories, to which any may add and call their contributions Theosophy.

One of the Masters wrote in the early '80's of the last century: "Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth." And again:—

> We may yet meet: but if at all, it has to be along and *on* — those "adamantine rocks with which our occult rules surround us" — never *outside* them, however bitterly we may complain. No, *never* can we pursue our further journey — *if* hand in hand — along that high-way, crowded thoroughfare, which encircles them, and on which Spiritualists and mystics, prophets and seers elbow each other now-a-day. Yea, verily, the motley crowd of candidates may shout for an eternity to come, for the *Sesame* to open. It never will, so long as they keep outside those rules. Vainly do your modern seers and their prophetesses, creep into every cleft and crevice without outlet or continuity they chance to see; and still more vainly, when once within do they lift up their voices and loudly cry: "Eureka! We have gotten a revelation from the Lord!" — for verily have they nothing of the kind.

Madame Blavatsky wrote in her *Key to Theosophy*:—

> The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern and will survive every other religion and philosophy.

Again in the fifth volume of her magazine, *Lucifer*, on p. 157, she gave her profession of faith, which seems far indeed from the concept which has grown up among many professed Theosophists — that Theosophy may be added to by any who will. She averred:—

> What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

Those who prefer the variations on the Message which Madame Blavatsky brought to our century, at the cost of martyrdom, are at liberty to accept them and to deviate tacitly or openly from what she taught. But can it be maintained that followers of teachings contradicting the Ancient Wisdom, and its re-enunciation by the Masters' Messenger for our century, are united in aim, purpose and teaching with those adhering to and promulgating her teachings?

Brothers they are: no sincere student of Theosophy would withhold from any truth-seeking human being recognition as a brother pilgrim-soul; but is one a "brother Theosophist" in the fullest sense t

day, whatever he may become tomorrow, whose study is confined to writers who, coming after H.P.B., ignored when they did not contradict her teachings?

It is as true as when Mrs. Besant wrote it in the year of Madame Blavatsky's death that

> knowing what she taught, we can recognize fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. . . . None of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine," or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation "The Secret Doctrine *is*" so-and-so. . . .

Fortunately for humanity the demand for Madame Blavatsky's works continues, but in the publication lists of certain groups they are almost crowded out by works of other writers, some of them contradicting what she taught.

Tireless seekers, whatever their initial approach, will doubtless some time find their way to genuine Theosophy, but the direct approach through the writings of the Messenger for our era — *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, *The Voice of the Silence*, and her priceless articles in *The Theosophist*, *Lucifer* and *The Path*, or published collections of these articles —could save much time and winnowing of chaff in search of scattered grains of truth.

---

In *The Guardian* (England) of December 30th, 1961, reference is made to a new organization called Listeners for Peace, the aim of which is "to revolutionize the art — or the battle, as they would call it at present — of public discussion." They claim that listening is an "acquired skill" which can only be achieved by deliberately controlling the argumentative urge, and are sending a team round the country to propagate this idea. The organizer is Dr. Rachel Pinney, who believes "that people never talk to other people but only at them, and that nobody ever listens except to gather ammunition." Her idea, which is said to be a revolutionary one, is that "when you are talking you should talk and when you are listening you should listen."

This principle can be applied universally, and students of Theosophy especially should take note of it, for how often they, too, are guilty of "lack of listening." Students are referred to the article "Listening and Speaking" published in our January issue and continued in this issue if they would find out why the development of the art of listening is essential for students of the age-old philosophy of Theosophy.

# LISTENING AND SPEAKING

## A STUDY IN "LIGHT ON THE PATH"

*"Listen only to the voice which is soundless."*

### II: Speaking

[The following is the second and concluding part of an article that first appeared in The Theosophical Movement, Vol. VII, pp. 177-180, for October 1937. The first part was reprinted in our issue for January 1962.—Eds.]

As already noted, the birth of mind and the birth of speech were contemporaneous events in the story of evolution. Says *Light on the Path*: "Speech is the power of communication; the moment of entrance into active life is marked by its attainment." When the mindless human form caught fire at the Hearth of the Fiery Fathers (the Agnishwatta Pitris) it also acquired the power to speak. Correspondentially, most people, in the present state of their consciousness, do not speak but prattle like so many infants. Just as the lower mind wedges itself into the fœtus at the seventh month, while the higher mind unites with the form at the completion of seven years, so also with speech. Present humanity, in its Manasic consciousness, speaking by analogy, is between its seventh month and seventh year. H.P.B. worked with the mind of the race as she found it, and that work was an effort at transmuting that mind to enable the race to speak with knowledge and not to prattle fancifully, sentimentally and emotionally. Only a limited number of the human race have attained to the speech of the Higher Manas. When the United Lodge of Theosophists essays the task of changing the mind of the race, as advised by H.P.B. and W. Q. Judge, it is trying to bring to birth this higher speech.

We have already referred to the avoidance, not only of obscene talk but also of egotistic talk about one's self and about other personalities. But to avoid indulging in useless or harmful talk is insufficient; such an exercise will not unfold the higher speech, of which it is written: "Speech comes only with knowledge. Attain to knowledge and you will attain to speech." To acquire this knowledge-speech is to become a Disciple. For a disciple is one who is "able to speak" and "to be able to speak is to have attained the power of helping others."

An earnest, aspiring practitioner has to learn to speak this higher speech.

### Learning to Speak

Corresponding to the three stages of learning to listen there are three stages of learning to speak. Having already referred to what not to utter (and without this abstention it is not only of no use whatever

to try to acquire higher speech but also dangerous, for it is to court sure failure), let us turn to a study of what to speak and how we shall learn to utter the speech of the Soul.

(1) Learn to speak the teachings of Theosophy as recorded in the Message. To enable those who desire to do this, volunteers are invited to register their names for work on the U.L.T. platform. None is persuaded to volunteer, much less coerced.

(2) Learn to speak to other souls in the language of the Soul. What is learnt at the Lodge, when practised in life, brings opportunities, daily and hourly, to give and receive help of a spiritual kind. To pass on what the Inner Ego has taught to us, in simple sincerity and sincere simplicity, is the second stage.

(3) Learn to speak as the Channel of the Great Gurus, the Elder Brothers — the modern Heirs and Representatives of the Ancient Fathers, who sustain the institution of Chelaship in the Kali-Yuga.

But remember:—

> The tongue which speaks has a foe in the ears which are curious, which desire self-praise, which are open to the sounds of worldly humanity.
>
> The Voice which enlightens and blesses needs the friendship of the listening ears.

But of that Voice it is written — "Before the voice can speak in the presence of the Masters it must have lost the power to wound."

## The First Speaking

As an aid to overcome the worldly habit, so strongly ingrained, of speaking impulsively, without thinking, of speaking without rhyme or reason because conversation must be kept up, and so on, the student is recommended to turn practitioner of the art of the higher speech. And as the very first step let him learn to repeat spiritual ideas, metaphysical thoughts, and charge his brain-memory with the words used by the teachers, so that the ideas enshrined in those words may be understood, mastered and assimilated. Very many students who volunteer to promulgate Theosophy from the U.L.T. platform recognize the service-aspect of that task. They are teaching, helping, serving — a good concept, but an incomplete one, and withal one which is subtly dangerous. The pupil-teacher should not overlook his pupil aspect: he is *learning* when he reads, when he explains, when he talks on the platform. He is purifying his speech; he is acquiring the right tone; he is learning the preliminaries of the occult art *par excellence*. Most students do not even suspect that Occultism of the right kind can be learnt on the U.L.T. platform. The subtle pride which accompanies the "gift of the gab" parades in the handsome cloak of "desire only to help and to serve"!

The real way of testing one's own "service on the platform" is by examining the fidelity with which the teachings are *repeated;* not the

fluency of speech and the beauty of diction — though these are valua ble — but the ability to awaken the hearers to go in search of the Teach ings, repeated or explained, in the Record itself. Secondly, in what pro portion and to what extent is the right attitude of the platform held i life, hour by hour? One of the major ways of applying the teachings t oneself is by using them appropriately on every occasion. The Master point the Way to us through the teachings; we should learn to find an walk the Way by the aid of the teachings, and further, whatever hel we desire to render should be given by pointing to the teachings. Thi is learning to speak.

In this attempt the aspirant finds that most often it is his tongu which speaks and not his heart. He repeats his "head-learning" o Theosophy, for he has perceived the "eye-doctrine" and has not ad quately attended to the "heart-doctrine." His eloquence does not pen trate the hearts of others; they admire it; they are awakened by it. H knowledge evokes praise of others, but does not set them asearchin the Scriptures. If the aspirant recognizes his limitations he will practis his application of Theosophy to himself in a more strenuous an thorough manner. He will pay attention to the development of th second type of speaking.

### The Second Speaking

> It is impossible to help others till you have obtained some certain of your own. When you . . . have entered the Hall of Learning . . . y will find there is a fount within you from which speech will arise.

To tap this fount of knowledge within we have to withdraw into t inner spaces where a garden blooms compared to which our world is jungle and our civilization a wilderness. The enemy who bars the w to that inner retreat is the lower personal self whose power is symboliz in the phrase — "the power to wound." Decent men and women, if th deserve the prefix "gentle" (which is applied as widely as it is ina propriately), do not "wound" the feelings or the flesh of others. But Occultism the power to wound "includes much that men value, not o in themselves, but in others. The instinct of self-defence and of se preservation is part of it." Brood over this statement, for it contai the main clue to right practice. Consider it in conjunction with anothe "To have lost the power to wound implies that the snake [of self rea pearing in a finer form] is not only scotched, but killed."

If our self-examination is intelligent we will begin to scrutinize o tones of speech, not only on the platform but also in ordinary conver tion. The two extremes glamour the student in this as in other fie of labour.

A loud, strong and powerful voice may carry us to one extreme: be emphatic where emphasis is not necessary; to be crushing when mean only to be emphatic; to be dictatorial when we mean only advise or to direct; and so on — these are expressions of the power

wound. To all such Sir Oracles the advice given is — "when you are strong you are wrong."

At the other extreme are Spinster Sissies — so sweetly sentimental, so gently soft, so meek and mild that they are afraid to speak up, to raise their voice, to throw away their singsong soporific notes. They fear to hurt the feelings of others. But fear is an aspect of hatred; therefore here also is a manifestation of the "power to wound."

We have to learn not to be enamoured with our own voice. Those who like to hear their own voice are centred in the lower, not in the higher, nature. We should be using speech for the sake of others.

In daily self-examination we should include some analysis of not only what we said but how we said it, in conversation as from the platform. The tone used, the sound emitted, the note struck — these are as important as the words used.

The Inner Ego is not able to whisper its message or even to strike a note while the lower is one mass of feelings — be they bad — rooted in the ternary of Lust, Wrath and Covetousness — or be they good — rooted in Personal Affection, Personal Forbearance, Personal Charity, *i.e.*, affection, forbearance and charity which satisfy one's own personality. While the mischief of evil feelings is easily perceived, that of good feelings is not. It is not against affection, forbearance and charity that we are writing, but against their personal use and personal exploitation. Between righteousness and self-righteousness there is the difference which exists between Buddhi and Kama — Impersonal Love and personal affection. Therefore the currents of feelings which by their movements keep alive the Personal Self have to be given a different direction if the voice of the Inner Ego is to be heard by us and expressed by us. This transmutation of personal feelings into Impersonal Feeling — Compassion — is implied in this statement:—

> For the voice to have lost the power to wound, a man must have reached that point where he sees himself only as one of the vast multitudes that live.

It is impossible to learn from our own Inner Ego while feelings rule the Personal Ego; equally impossible it is to speak and render help of a spiritual nature when feelings rise and fall in us like waves, and their ebb and flow is ceaseless. The complete calming of the raging torrents of feelings is possible only for the Adept, whose consciousness is like a limpid lake; we have to learn at least to create occasionally, and increasingly in the process of effort, that calm condition. The most constant opportunity afforded to us is through our ordinary speech: keep watch over our casual talk or serious conversation and remove therefrom the tone of bitter or sour or sugary feeling; even this is difficult and taxes the concentration of the practitioner — but all the same this effort has to be made. The platform worker, at any rate, can and should prepare himself, and prepare himself in good time, by quieting his feel-

ings, by calming his consciousness, by concentrating his wandering mind and by a supreme effort seeking and securing the guidance of the Master within. We say so often, "There is a God in each human being." Each human being is an incarnation of his God," and we are advised to "Feel the Presence of the God within to be saved from the misery of rebirth"; what better occasion to practise all this than our opportunity to read or repeat from the U.L.T. platform some item of the great spiritual Message?

One method by which we can check our own successful achievement in this effort is by noting to what extent we are able to look upon others not as passing personalities but as immortal souls progressing into perfection. "As the individual has voice, so has that in which the individual exists." Make an application of this truth: humanity has a Voice and we live in the midst of human beings. What do we hear? With what are we consubstantial? Do we perceive and contact only ugliness, weakness, evil? With what principle of our being do we so perceive and contact? Are we able to hear sermons in stony hearts? It is comparatively easy to see sermons in stones, but difficult to hear the message issuing forth from the stony heart. Complete the quotation and read it with this implication:—

> As the individual has voice so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song.

To get at the song of life behind the agonizing cries of the sufferer, the egotistic bombast of the ambitious, the loquacity of the hedonist, the harangue of the propagandist, and so on, we need the action of the Soul within us. "It is hard to guess where you will first detect the sweet voice in the hearts of others"; but it is added, "Once having heard it [within yourself] you will more readily recognize it around you." When a soul is able to speak to another soul the learning of the second kind of speech is almost completed.

### The Third Speaking

But in the process of acquiring this power of higher speech and of overcoming "the power to wound" and "the power to feel hurt," the neophyte finds himself in the Hall of Probationary Learning where "under every flower [is] a serpent coiled." The chances of mistaking the psychic for the spiritual, the egotistic for the altruistic, are innumerable. We shall not repeat, for the ground has been gone over under the subheading "The Third Listening." The most potent factor which strengthens egotism is related to this mistaking the speech of the denizens of the lower astral for that of one's own Inner Ego and more — for that of the Presences of the Divine Astral. If because of his psychic make-up the aspirant readily sees colours and hears sounds let him beware. The instruction from the Inner Ego does not reach the Persona

Self readily and easily, much less do Messages from Masters. The one sure test, for the beginner the *only* test, is in remembering and applying this piece of wisdom already quoted: "To have lost the power to wound implies that the snake [of self reappearing in a finer form] is not scotched, but killed."

Self reappearing in a finer form — this is a stage in the life of the Probationary Pupil; soon or late he will have to face this "finer" self — subtle and insidious; he may overcome its wiles quickly or he may take a long time; but it is a battle-ground on which he must fight, be the result failure or success. If he succeeds, he will feel the hunger within and, feeling it, he will cry for light. "To ask is to feel the hunger within — the yearning of spiritual aspiration." Very many candidates feel the yearning, but it is not genuine unless it is accompanied by the struggle to escape from the prison-house of pain — to be wounded because we have the power to wound. Therefore it is written: "No voice penetrates to his [the adept's] inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self." And if the unwise aspirant tries to force his way and break into the "circle of ascetics," dire consequences await him. It is said: "If the demand of the neophyte is made without the complete purification, it will not penetrate the seclusion of the divine adept, but will evoke the terrible forces which attend upon the black side of our human nature." So — Beware!

"The demand of the neophyte remains unheard until the voice in which it is uttered has lost the power to wound."

When the purified Probationer has brought the beast of self well under his control he has another condition to meet:—

> The divine give, they demand that you also shall give before you can be of their kin. This law is discovered as soon as the disciple endeavours to speak. For speech is a gift which comes only to the disciple of power and knowledge. The spiritualist enters the psychic-astral world, but he does not find there any certain speech, unless he at once claims it and continues to do so.

Now, from the very start, because of the great emphasis which H.P.B. and W. Q. Judge laid on the service of orphan humanity, most tudent-aspirants evince a keen interest in rendering service. But Occultism refers to a different type of Spiritual Service; that mentioned n the above quotation. Appropriate to the requirement of the Cycle of ur humanity the desire to help others is in manifestation; a thousand nd one institutions exist to help lame dogs over the stile. They are venues for ordinary souls to realize the value of service and indirectly o learn the law of brotherhood and interdependence. But the type of ervice here referred to is of a very different nature indeed. The rights o serve and to sacrifice accompany the acquisition of true spiritual nowledge. Chelaship implies special soul-service rendered by the aid

of special soul-wisdom.

> If his [the disciple's] will is sufficiently resolute his power of speech comes; a twofold power.... If he is to exercise his new gift, he must use it in its twofold character. He finds in himself the power to speak in the presence of the Masters ... but ... he cannot send his voice up to the heights where sit the gods till he has penetrated to the deep places where their light shines not at all.

Such a "deep place" cannot be found by ordinary devotees; they fail to perceive the existence of such "deep places" even when they touch their boundaries; often they pass by some one in "the last ditch," their gaze fixed elsewhere; it is well so, for the ability to pull out almost lost souls from that "last ditch" depends upon special knowledge, without which the helper himself is likely to lose his foothold and be smirched with the filth of that awful ditch. Therefore the pupil has to learn how to ask for special knowledge.

> Those that ask shall have. But though the ordinary man ask perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts.

To acquire heart-wisdom we must ask with the heart-soul — the Higher Feeling, akin to that which the new-born babe feels for its mother-nourisher. There is in that babe the instinctive capacity to suck nourishment and a complete trust in the mother. There is mutual understanding between mother and child (and this is true even of animal mothers and their young), corresponding to which there is the mutual compact between the learning Chela and the teaching Guru. The former "encounters his equals, men of his own self-less character, and with them his association becomes permanent and indissoluble, because founded on a vital likeness of nature. To them he becomes pledged by such vows as need no utterance or framework in ordinary words." It is of this Esoteric Body that H.P.B. wrote: "The Esoteric Section is not of the earth earthy."

The culminating act which brings to the successful Probationer the right to ask for and possess Real Knowledge is thus described in *Light on the Path*, and be it noted that Knowledge not only flows into him but flows in with such a momentum that it passes on to "the deep place where their light shines not at all":—

> In claiming the power of speech, as it is called, the Neophyte cries out to the Great One who stands foremost in the ray of knowledge on which he has entered, to give him guidance. When he does this, his voice is hurled back by the power he has approached, and echoes down to the deep recesses of human ignorance.

---

# THE YOGA APHORISMS OF PATANJALI

## IV.—KARMA AND REINCARTATION

These two basic teachings of Theosophy are not specifically dealt with by Patanjali but they underlie his entire system. The very formulation and setting forth of dependable methods of attainment presuppose a universe of law. If the aspirant fulfils the conditions laid down he is assured that the promised results will follow. Deliberate effort directed at specific results implies acceptance of the reign of Law, universal, immutable and ever-active, which will bring home to the doer the legitimate results of every thought or feeling, word or deed of his, "as the wheel of the wagon follows the hoof of the ox that draws it."

The implications of Karma in Patanjali's Aphorisms are legion. They abound in statements of the result of this, that or the other moral attainment. For example, Patanjali writes in Book II:—

> When harmlessness and kindness are fully developed in the Yogee (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him. (Aphorism 35)

H.P.B. gives examples in *Isis Unveiled* of holy individuals whom ferocious beasts do not molest. (See Vol. I, pp. 213-14 and 383; and Vol. II, p. 609.) And Mr. Judge wrote in "Reflections" (*Vernal Blooms,* p. 16):—

> . . . the brutes would not oppose man if man understood and entered into his true relations with all things. . . . When I am in harmony with all things, men *cannot* and brutes *will not* oppose me.

With one more Aphorism we shall close this study more specifically of Karma and turn to reincarnation in the light of Patanjali's teachings:—

> From contentment in its perfection the Yogee acquires superlative felicity. (Book II, Aphorism 42)

Reincarnation is the Twin Doctrine of Karma. More, it is its indispensable corollary. For obviously in a single life not all the harvest of actions within its span can be reaped by the sower before death overtakes him. Patanjali saw no need to reassert a doctrine that in his day was taken for granted, but, as Mr. Judge writes in his Preface, reincarnation "is assumed all through the Aphorisms," just as is the existence of Soul, for the sake of whose experience and emancipation, Patanjali explains, the universe exists (Book II, Aphorisms 18 and 21). That reincarnation "could be doubted, or need any restatement, never occurred to him." But it is tacitly admitted in a number of his maxims.

In proof of this Mr. Judge mentions in his Preface several apho-

risms which we shall cite here. Nothing could be clearer than Aphorism 18 in Book III, where Patanjali declares:—

> A knowledge of the occurrences experienced in former incarnations arises in the ascetic from holding before his mind the trains of self-reproductive thought and concentrating himself upon them.

It is interesting in this connection that Mr. Judge remarks in *Letters That Have Helped Me*, p. 84, that "getting back the memory of other lives is really the whole of the process." This, no doubt, is because that memory being stored in the imperishable individuality its recovery would denote a measure of attunement between that true Ego and its transitory personality.

Patanjali enumerates the "afflictions" — "Ignorance, Egoism, Desire, Aversion, and a tenacious wish for existence upon the earth" — which, he says, "are the root of, and produce, results in both physical and mental actions or works" (Book II, Aphorism 12). Both Karma and Reincarnation seem clearly implied in his statement that these,

> being our merits or demerits, have their fruitage either in the visible state or that which is unseen.
>
> While that root of merit and demerit exists, there is a fructification during each succeeding life upon earth in rank, years, pleasure, or pain.
>
> Happiness or suffering results, as the fruit of merit and demerit accordingly as the cause is virtue or vice. (Book II, Aphorisms 12-14)

Further, in Book IV, after mentioning the several kinds of work — which Mr. Judge amplifies as those which are pure in action and motive, dark, pure-dark (which describes the work of the general run of men) or peculiar to the ascetic — Patanjali writes, in Aphorism 8:—

> From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided.

Mr. Judge explains in a note on the succeeding Aphorism that the incarnating ego

> holds all the mental deposits in a latent state, each one becoming manifest wherever the suitable bodily constitution and environment are provided for it.

Where, Mr. Judge pertinently asks in his Preface, were these deposits received if not in preceding lives?

In Aphorism 9 in Book II, Patanjali refers to "the tenacious wish for existence upon earth" as being "inherent in all sentient beings." And he adds that it "continues through all incarnations, because it has self-reproductive power."

---

# THE POWER OF THEOSOPHY

The very word "Theosophy" has a power of its own. Theosophy works a revolution in the life of the individual and also in the life of Mankind as a whole. Its philosophy embodies the very ideas which have been the heritage of Mankind since its infancy; hence its power to vibrate in the heart the chord of compassionate Love and the appeal of the beauty and breadth of its eternal truths to the mind of the Race.

Life is but a series of minor initiations. Mankind today has reached that particular phase where it *needs* the help of Theosophical ideas, not only to progress safely and smoothly onwards but for its very survival. The philosophy of Theosophy was given to the whole world. The Race as a whole is undergoing a new initiation into the mysteries of its own being and of Nature. While in 1875 the world was understood in terms of a mosaic of individual sovereign states existing wide apart in time and space, today the "Earth" is but one body whose many sore spots are felt by the whole. Man can no longer boast of his own independence. He searchingly looks for a soul-satisfying universal philosophy. A new battle of Ideas is being fought on the universal plane of the collective mind of Mankind for the ultimate supremacy of the Law of Universal Brotherhood.

The world is in travail. Every new initiation is accompanied by a greater awareness of responsibility. Man has been given a new vision. He cannot forget it. His failure to live up to it brings moral and mental suffering, while even a little effort to practise brotherhood gives peace and joy to the heart. Duties to the family and to the nation have to be fulfilled in terms of a greater loyalty to the whole of the human race. The old concepts of right and wrong are dying out. The material used in the past to shape and mould our thoughts and feelings has to be transmuted and refined. A new language has to be evolved and new principles formulated. The crumbling down of old faiths, beliefs and creeds may leave thousands wandering in a spiritual wilderness.

The task, therefore, is a mighty one, but man is also a mighty being. He is divine. Perhaps there are only a few who are able to see ahead and to work consciously according to the Plan set by the Masters. But there are many who hear the cry uttered by the millions who are dying of moral and spiritual starvation. Theosophy can become a living power in the world only if there are real Theosophists *silently* working and sacrificing themselves for the redemption of the *whole* Race. Brothers we all are, treading the path and endeavouring to become more humane, if not divine, every day.

There is a power in Theosophy. Its light is the real light of Spirit, which stirs to good the heart of Mankind. To compromise with Truth is to allow that pure force to be directed into selfish channels. Theosophy has the power to bring to birth the desire to perform the great sacrifice. Truth is demanding, and peace never again enters the heart of

the man who betrays it or refuses to act in harmony with its light which he perceives in his own heart. Under many forms this power of Theosophy leavens the world of men today. Mankind as a whole has to grow up to the stature of manhood. It is a turning point, not only for a few but for the whole race. We must all live together or die together. It is a grim fact.

It is also a truth that what can save us all are the spiritual values and the ethical principles found in the great Teachings of the Masters of Wisdom. Goodness is no longer enough; we have to become spiritual beings and spiritualize the world. Man is to be trusted. He is no longer the weak, meek and feeble-minded being that crafty priesthood has made him out to be. Theosophy places man at the crown of a silent and mighty evolution — a God on Earth indeed. It is knowledge that the world needs — knowledge of man's nature and real destiny. Such knowledge can only be brought to the attention of the world by Theosophists who embody in their lives the power of Theosophy and the light of Truth. Masters need Companions in the world to teach men how to listen to the Song of Life.

---

The theosophist can see no possibility of reform in existing abuses, in politics or social relations, unless the plan of reform is one which grows out of a true religion, and he does not think that any of the prevailing religions of the Occident are true or adequate. They do not go to the root of the evil which causes the pain and sorrow that call for reform or alleviation. And in his opinion theosophy — the essence or concentrated virtue of every religion — alone has power to offer and effect the cure.

None of the present attempts at reform will meet success so long as they are devoid of the true doctrine as to man, his nature and destiny, and respecting the universe, its origin and future course. Every one of these essays leaves man where it finds him, neglecting the lessons to be drawn from the cycles in their never-ceasing revolution. While efforts are made to meliorate his mere physical condition, the real mover, the man within, is left without a guide, and is therefore certain to produce from no matter how good a system the same evils which are designed to be destroyed. At every change he once more proceeds to vitiate the effect of any new regimen by the very defects in human nature that cannot be reached by legislation or by dogmatic creeds and impossible hells, because they are beyond the reach of everything except the power of his own thought.

—W. Q. Judge

# A ROMAN CATHOLIC SAINT AT GOA

[How much of truth is there behind the legends woven around the Spanish missionary and saint, Francis Xavier, after his death? Is his body, lying in the Bom Jesus Church at Velha Goa for the last four centuries, embalmed, mummified, or, as many claim, naturally incorrupt? How to account for the deep-rooted faith of the simple villagers of Goa in the miraculous powers of his body? These questions have become topical with the liberation of Goa from Portuguese rule, for many Goans believe that the enclave was spared a war, in the real sense of the term, because of St. Francis Xavier. Apropos of this, the following, published by H. P. Blavatsky in *The Theosophist,* Vol. V, pp. 222-223, for June 1884, may be found to be of interest.—EDS.]

St. Francis Xavier was a Roman Catholic priest. His sacred corpse is lodged at Goa, and exposed every third or fourth year to the public view, when several miracles are wrought. He must, without doubt, have been a true believer in Roman Catholicism, which religion forbids us to join secret societies. This being so, how can the Theosophists put down Roman Catholicism in their monthly Journal? Will *The Theosophist* be pleased to give the public its views about this Great Saint in India?

SAMUEL JONATHAN

*Civil Court,* SALEM, *April 13th, 1884.*

*Note*:—We regret that we have had no opportunity of forming the acquaintance of St. Francis Xavier; neither were we given the chance to investigate any of the "miracles" performed by his corpse; but as our correspondent, according to the address given by him, is connected with the Civil Court, it is reasonable to suppose that he is a lawyer, and therefore that he would not accept anything as true, unless he were fully convinced by the evidence brought before him. He tells us that

1. The corpse of St. Francis Xavier is occasionally exposed at Goa.
2. On such an occasion "miracles are wrought."

As to the *first* assertion, we are quite willing to believe that the corpse exposed at Goa is really that of St. Francis Xavier and no other. Besides it would make no difference: for even if the corpse exhibited in that costly shrine at the Church of *Bom Jesus* were that of the cruel bigot Don Fre Alexo de Menzes, or of one of the many miserable victims of the loathsome Inquisition who died in the dungeons of the *Casa Santa*, or that of some unknown criminal, it would make no difference as far as the working of "miracles" is concerned, as long as the true believers can furnish sufficient faith to believe seriously in the efficacy of the fetish. We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other "miracle-working" relics in the world. "A monk of St. Antony," says Stevens, "having been at Jerusalem, saw several relics, among

which was a bit of the finger of the Holy Ghost; the snout of the seraph that appeared to St. Francis; one of the ribs of the *Verbum caro factum* (the Word made flesh); some rays of the star that appeared to the three Kings of the East; a phial of St. Michael's sweat that exuded when he was fighting with the devil";[1] and up to this day there is a church in Italy where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work "miracles," especially cures, provided the patient has sufficient faith. Neither is it at all necessary that such fetishes should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing will and must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say "I cured thee," but he says: "Thy *faith* has made thee whole, go and sin no more." Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mohammedans go annually to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their efficacy principally from the faith of imaginary or real invalids. The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know *how* they act, we advise him to study theosophical books, and especially to read the lectures of Eliphas Levi published monthly in the *Journal of the Theosophical Society*. The Theosophical Society is *no* secret society; she invites everybody to investigate her doctrines.

As to the second point, it is useless in this enlightened age to say that a real *miracle* can occur. Originally a "miracle" meant something supernatural, or something that goes against the laws of nature. At one time thunder and lightning were supposed to be works of Jupiter or of the devil, and therefore miraculous; but we are inclined to believe that our correspondent is sufficiently intelligent to know all this, and that by "miracle" he probably meant "a wonderful thing." There are plenty of wonderful things, but they are not supernatural, and can all be explained by a proper application of our intellectual faculties.

"But," says our correspondent, "you try to put down Catholicism." We say: "We do no such thing. We do not try to put *down* Catholicism but to raise it up and purify it. We want to make the Catholic Church still more Catholic; instead of wishing her to remain only *Roman* Catholic, we want her to become *universal* Catholic; but to become such she must have priests instead of bigots, knowledge instead of relics, love instead of hate, freedom instead of tyranny, truth instead of superstition, and a pope who is endowed with supreme wisdom. If she arrives at that point, we shall join her in her efforts to extend her dominion all over the earth."

If we attempt to cleanse a noble statue from filth, do we destroy the statue, or destroy the filth? If we try to remove superstition and ignorance

[1] See *Isis Unveiled*, II. 71.

which hide the truth, do we try to put down the truth? Forms change, principles are lasting. He who adores a form is an idolater; he who admires the principle is the true worshipper. The Roman Catholic Church is getting old; the principle has left, the form remains. The priests have lost the key to their sanctuary; they cannot explain their own mysteries and do not want them explained. They worship forms, out of which the spirit has fled, and, unless they awake from their slumber, a new and universal religion will arise and conquer the world, while the mummified body of the Roman Catholic Church will be laid away in its tomb and forgotten, like the dried-up old body of St. Francis Xavier in its shrine at Goa.

---

## Is Isolation Possible?

Can we achieve alone? Is all progress in terms of our own efforts?

The answer comes when we remember that man cannot be separated from any part of space, for there is a connection between all parts of the Universe, and this connection hinders or aids us. Even though we seem to succeed through our own efforts, those efforts are based on information given to us by others. The spoken and the written word, the example of others, the memory of the Ego or the Real Man that continues from incarnation to incarnation, show us that no one is isolated. In fact isolation is only possible for the one who deliberately closes himself to all contact and who, because of this, finally perishes. Is there anything worse than being *alone* in the infinitude of space?

The mere fact that we have contacted Theosophy in this life shows that we receive from others that which brings our previous incarnations' knowledge to a focus; the mere fact that we are deriving benefit from H.P.B.'s message and her books means that we are linked with her, and with those who made printing possible, the transport of goods possible, etc. None of us lives or learns alone.

Naturally it is only as we *use* the "gifts" offered to us that we profit by them, and in that sense we do progress by our own efforts.

It is salutary to keep in mind that we cannot take rebirth without the aid of parents; we cannot benefit by the thoughts of the Ancients, by the Teachings of the Wise, without someone acting as the medium or bringing us in touch with these thoughts and Teachings. Just as we need parents to be born in this life, so we need help to be reborn spiritually.

Recognition of this aspect of progress, therefore, breeds humility and calls forth our gratitude towards all who help us, whether they are the Great Ones who take *chelas* when the latter are ready for such help, or whether they are those who help us by the spoken or written word, or whether they are those who show us by their example what is the right thing to do. The whole world is one vast interlinked whole, and not one of us can say that he has no cause for showing gratitude to all. And gratitude can be shown by our attitude towards life.

---

# EXTRACTS FROM UNPUBLISHED LETTERS

Money is neither good nor bad in itself. It is a disadvantage if wrongly used; also equally a disadvantage if used for *good* but personal purposes. It is an advantage Karmically for it enables a man to do much good. The highest aspect is of Trusteeship — all one has is held in trust for humanity and for Masters' grand Work. Having renounced, enjoy, says the Upanishad. The whole world is ours, so to speak. Good Karma is that which is pleasing to the *Ishwara* in man. It is not what we possess but *what* and *how* we do with it all that matters. How did *Raja-Rishis* develop? Rama was a king; Krishna ruled at Dwarka. This is a big subject and a fascinating one. If Karma brings you wealth it may prove highly advantageous if you use it Theosophically; then it will be a blessing you have earned. But, if immorally used, it proves a curse.

In all these problems the philosophical formula is this: Is the personality acting for itself, or by itself? If so, then Karma is bound to prove disadvantageous. If the personality is being worked through, if it is an avenue for the Inner Ruler, a channel for the Manasic Ego, then the personality itself is the highest blessing. What is the personality of a Master, a Mahatma, a Nirmanakaya? So, to be born in ease and comfort is *not* bad Karma; use it well and wisely, *i.e.*, Theosophically, and it becomes most advantageous Karma.

As for money and Jesus' statement ["It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God"]: Yes, it was difficult for the rich young man to give up the sense of possession and follow him. "He had great possessions." Our attitude to money is Kamic, or Kama-Manasic, or Manasic, or Buddhi-Manasic. There are students who think of their own comfort in the present and their own security in the future, and give of money what can be conveniently spared. The Cause comes third or fourth. We are asked to place "Theosophy first" in time, money and labour or work. Altruism is a mental feeling understood by many but not always a heart-energization.

Our own *dharma* in reference to all possessions, including money, is their appropriate use as trustees. We should be careful about what we spend and how. One has to be cautious about giving out knowledge, pouring out affection, or spending money — all these are the Soul's possessions which, under Karma, at this period of time, are in one's hands. Are we to give knowledge with a view to playing the guru, or give love for self-satisfaction and look for a return, or spend money for sense-gratification or donate it for self-glorification? Adversity and poverty are one extreme; at the other is the spendthrift who is as wrong as the miser and as unfortunate as the pauper. Crass ignorance is not

a blessing; a cold heart is a curse; monetary poverty often breeds vice. In this as in all else — the Golden Mean. What *Light on the Path* lays down about possessions is the right method. The inner attitude to our possessions and to their use is the main thing. Take Gandhiji's view about travelling in the third class. He did this with a noble motive — to identify himself with the poverty-stricken masses; to gain experience of the poor traveller's discomforts. The change has come about because of his agitation, not only because he travelled in the third class.

Are Masters of Life and of Nature exploiters? Of course not. But are They paupers in the face of bountiful Nature? Or do They use it with right knowledge and right motive in the service of all? Yet They will not pour out Their Wisdom and are secretive! They will not practise compassion in the face of Karma! They have sources of gold and silver and wealth and yet will not bestow gifts on the starving or heal the unfortunate person stricken with leprosy! I have written at some length because I would like you to study this point. Again, at our stage of evolution we have to consider the learning of the lesson. How are Raja-Rishis made? How did the Divine Rulers of old act? Masters are *Amirs* and *Fakirs*. Earning of livelihood or living on charity or by inheritance are all acts of Karma. We encounter them as effects and grow wise by looking into the causal side with a view to getting the right remedy. *Vairagya* without *Viveka* proves dangerous.

Of course indulgence is wrong, *i.e.*, personal self-indulgence. But what about Indulgence in and about the Great Self? Can a *Nirmanakaya* be without Self "capture" and centring his "booty" in himself? To struggle against the impermanent and the transitory is our duty, and to all three — knowledge, love and money — there are *maya* and mortality attached. But what about Immortal, Ageless Wisdom? What about Compassion Absolute? What about the never-diminishing and ever-renewing wealth of Nature and of the Lords of Nature? Light and the shadows cast are the real and the unreal.

Our interest in our possessions is personal or Egoic and, philosophically, our involvement in and with them personally strengthens it. In modern civilization the limitations of the personal are not recognized; therefore the use of the possessions remains personal. You return to soul-knowledge and soul-application. The Middle Path in the use of possessions is difficult. What to give the body for food, dress, etc. — there is the middle path. What to give of knowledge on the personal path? Thrift, frugality, etc., are all to be of the Middle Path. To be thought-full about all and every possession as an *Antahkaranic* being is the objective. How we shall use, under any given circumstance, our possession depends upon our philosophy. Poverty begets many vices and yet Lady Poverty represents a power, a *shakti*. To be the owner of many things with which to pamper the personality is wrong; to use them from the ordinary point of view is less wrong; but the correct

way is to use them as an Ego. Do I eat for the sake of the Ego or do I eat for the sake of the palate, *i.e.*, for the sake of the personality? Most people do not know about trusteeship. Even when they hear about the idea they do not understand; those who are intelligent enough to understand it do not apply it. So you see, we return to study and application. Our faith, our love, our power to trust are valuable possessions. How do we use them?

The high ideal of Trusteeship has its own complexities. In this as in all else we have ideals and aspirations, and on the other hand actions and realization of our hopes and inner ideals. Between the inner and the outer we ever and always find a big gulf and the bridging of the gulf spells application. Charity out of the treasury, if it is to be real, should be complete. Only Adepts rich in wealth physical and not only mental and moral can say, I am an *Amir* and I am a *Fakir*. At our different stages of evolution we are bifurcated. Further, Adepts have knowledge which They will not give us out of consideration for *us*. The same is true about money. Reread Judge's "Advantages and Disadvantages in Life" in *Vernal Blooms* — there, it seems to me, are right principles. The Golden Mean in *all* things sustains our discrimination and dispassion. To sustain, Vishnu-like, and at the same time to renovate, Shiva-like, is a most difficult task.

Serving through earning is a fundamental teaching in the esoteric philosophy which is highly practical. The basic as well as the central idea is — whatever the avenue through which the money comes, what does one do with it? Even in the *Sangha* of the Buddha money was accepted — a great gift from a courtesan. The Buddha's concern was what to do with the gift. He brought the courtesan round afterwards. People want to make money, but for what? Those who make money and do not think of Theosophy are not students of Theosophy though they may call themselves such. But, on our side, we have to make allowances for the foibles and frailties of human nature. Animal-man cannot become human because he reads or even understands Theosophy; transmutation of the animal into the human implies application. The trusteeship idea, though preached by Gandhiji, has been regarded as a platitude. The application aspect has not at all been considered. Pioneering work remains to be done. Students of Theosophy should become pioneers.

What all of us should remember is that an unnecessary change of location or profession or position is not wise. Mere gain of money, uncertain at that, is never a safe guide for us. The lure of money is a great power of delusion, which is the worst form of illusion, for we cast it on ourselves. Now that you are gaining inner equipoise and strength, better for you to make up your mind to hold your job stead-

fastly; in your own life practise thrift, frugality, and save some money for the Work, for you may be suddenly called upon to shoulder a burden. Money is a resourceful weapon in the hand of the true Theosophist and we are trustees of our own earnings. To spend them wisely and well is our *dharma*. Spend every day some time, not only in study, but also in self-examination. Thus application of what we study becomes possible. You have gone forward very well indeed and I am pleased at your zeal, earnestness, as well as effort. Keep it up; sustain it with thought and feeling; cultivate the habit of inner rest, true repose, and memorize the spiritual experiences acquired through pain, error, suffering.

---

What is Happiness? It is the remaining in (or enjoying of) the supreme bliss, having cognized through experience the form (or reality) of Sachithananda (or that which is Be-ness, consciousness and bliss).

What is Sorrow (or misery)? It is the thinking about the objects of sense (pertaining to mundane existence) and is the opposite of happiness.

What is Swarga (heaven)? It is the society of Sat (either good men or the union of one's soul with Brahm which is Sat).

What is Naraka (hell)? It is the association with that which brings about this mundane existence which is Asat (false).

What is Bandha (bondage)? Such conceptions as "I was born," arising from the affinities (or force) of Agyana (non-wisdom), which has no beginning, form the bondage (of Atma). The thoughts proceeding from Agyana about the mundane objects and producing the conception of "It is mine," in such as father, mother, wife, child, brother, lands and house, form the bondage. The egoistic conceptions of actor, etc., are bondage. The aspiring for the development in oneself of the eight (higher) psychical powers, such as anima, laghima and others is bondage. The desire of propitiating the favour of the Devas, men, etc., is bondage. The desire of going through the eight means of yoga practice, Yama, etc., is bondage. The desire of performing the duties of one's own caste and order of life is bondage. The thought that command, fear and doubt are the qualities of (or do pertain to) Atma is bondage. The thought concerning the knowledge and performance of sacrifices, penances, austerity and gift is bondage. Even in the desire of Moksha (emancipation) alone there is bondage. By the very act of thought, bondage is caused.

What is Moksha (emancipation)? Moksha is that state in which through the discrimination of the eternal from the non-eternal, all thoughts relating to the transient mundane existence, and the objects pleasure and pain and all love towards the objects of the world vanish.

—*The Theosophist*, April 1890: Extracts from the *Niralamba Upanishad* of *Sukla-Yajur-Veda*

# IN THE LIGHT OF THEOSOPHY

"Science, Society and Human Freedom" is Shri P. Ray's theme in *Science and Culture* for December 1961. As is pointed out, there can be no doubt that science has profoundly influenced human thought and human society by eliminating blind prejudices and superstitions, inhuman and barbarous rites, narrow dogmatism and religious fanaticism, all of which tend to confine the human mind in a cage, cloud the reason and warp the vision. But it gave rise to a mechanical interpretation of Nature and to the concept that the universe as a whole can be constructed merely out of matter and motion, which were represented as the only real and measurable elements of reality. Man was thought to be nothing but the improved pattern of a machine in a living material body, the mechanical motion of whose atoms and molecules was responsible for his thoughts, ideas and emotions. Material self-interest with its spell of pleasures and enjoyments came to be viewed as the sole purpose of life. The repercussion of this doctrine of materialism in science on society and civilization, as well as on the individual mind, has been a profound one. Recent progress in technology has demonstrated the triumph of materialism.

What is most needed, as the author brings out, is the need for a new outlook in science — the liberation of the human mind from all prejudices and illusions that are the offspring of scientific materialism and nationalistic sentiments, and the recognition of irrefutable facts and simple truths for the restoration of human freedom and human security and for paving the way to unhampered social progress.

> Science has been pursued and applied so long for increasing the physical comforts of man and improving his environment. It has also succeeded in unveiling many secret mechanisms of life. Confining its study to the measurable and determinable properties of matter and energy, it has failed to recognize the importance of properties which are not measurable. In man, for instance, his thoughts, emotions and feelings, which are not measurable, are as fundamental and important as the various physicochemical equilibria in his body determined by the physiologists and biochemists. The study of matter was divorced from that of mind, and the values of life were excluded from scientific enquiry. This has led to the present crisis of human civilization. It is time that science should now turn its attention to the study of mind and recognize that thoughts and feelings form as legitimate parts of reality as matter and motion, and that the study of the moral, æsthetic and religious functions of man is as important as that of mathematics, physics, chemistry or physiology. Matter and spirit are not two different isolated entities, but one integral whole. For, it must now be admitted by all sensible persons that the values of life contribute in no small measure to human happiness and social tranquillity.

---

Professor Viktor E. Frankl of the University of Vienna, one of the leading psychiatrists of our time, writes on the "Collective Neuroses of the Present Day" in *Universitas* (Vol. IV, No. 3). It is an error to think, the author opines, that neuroses and psychoses have increased during the last few decades; all that have changed are their symptoms. But what is called "collective neurosis" is not necessarily the same as neurotic conditions in the narrower clinical sense of the word.

The collective neurosis of contemporary man shows, according to Professor Frankl, four main symptoms: (1) an ephemeral attitude towards life, an attitude of purposelessness; (2) a fatalistic attitude, which makes man consider himself a product of his environment, a simple automaton of reflexes or a bundle of "drives"; (3) collectivist thinking, which shows itself when average man in ordinary life desires to be as little conspicuous as possible, preferring to be submerged in the mass; and (4) fanaticism, or the attitude that no opinion other than one's own can expect a hearing.

There are people who can see no meaning in their existence. Man is dominated neither by the will to pleasure nor by the will to power, but by what Professor Frankl calls "the will to meaning" — a deep-seated innate striving for a higher and ultimate meaning to existence. This will to meaning can be frustrated. This existential frustration, as it is called, the existential vacuum within man, the feeling that life has no meaning, is what threatens contemporary man. The latent feeling of meaninglessness becomes manifest in a state of boredom.

This problem of boredom is becoming increasingly topical and is capable of creating neuroses. The second industrial revolution — as automation is being called — will probably lead to an enormous increase in the leisure hours of the average worker. And they will not know what to do with all that spare time unless they are given a goal toward which they can direct their lives. Nothing helps man so efficiently to survive and keep healthy like the knowledge of a life-task. "We have not only the possibility," states Professor Frankl,

> of giving a meaning to our life by creative acts and beyond that by the experience of Truth, Beauty and Kindness, of Nature, Culture and last but not least of human beings in their uniqueness and individuality — by the meeting of I and Thou, and that means by love — we have thus not only the possibility of making life meaning-full by creating and loving, but also by suffering. So that when we can no longer change our fate by action, what matters is the right attitude towards fate. Where we can no longer control our fate and reshape it, we must be able to accept. For the creative shaping of our fate we need courage; for the right steadfast kind of suffering, when faced with truly destined, that is to say inevitable and unchangeable fate, we need humility.

---

H.P.B. wrote in *Isis Unveiled* (I. 239):—

> The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition.

A similar view was expressed by Prime Minister Nehru who, inaugurating the centenary celebrations of the Archæological Survey of India and the International Conference on Asian Archæology in New Delhi in the middle of December, said that archæology gave a certain "balance and perspective to our minds when looking into the past and made us a little more humble than we otherwise would be in a mechanical age." (*The Times of India,* December 15th)

Mechanical civilization is thought to be a wonderful achievement, but, as Shri Nehru pointed out, it is doubtful whether this achievement has that deeper significance which we attach to human progress. Archæology, which he described as a "peep into the past," promoted an understanding of the past, present and future and made us "see ourselves not as standing on the peak of human endeavour but perhaps on a rising plane." Referring to the usefulness of archæology in a utilitarian age, Shri Nehru stated that there were many things which one could not justify from the utilitarian point of view and yet they were of great importance. Archæology was one of them.

Indians are a historically-conscious people who attach a great deal of importance to their past. Recent archæological discoveries have pushed back Indian history perhaps thousands of years, as brought out at the Conference by Professor Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs. Evidence has been found of pit-dwellers in the snow-clad regions of Kashmir very near Srinagar. Some of the other archæological achievements in recent times were the excavations of Harappan sites, which showed that Harappan culture was very extensive and threw a new light on this darkest period of Indian history.

We need to revise our inflated ideas about our modern civilization and to seek honest answers to these questions that H.P.B. asks:—

> If science has made such colossal strides during these latter days — if we have such clearer ideas of natural law than the ancients — why are our inquiries as to the nature and source of life unanswered? If the modern laboratory is so much richer in the fruits of experimental research than those of the olden time, how comes it that we make no step except on paths that were trodden long before the Christian era? How does it happen that the most advanced standpoint that has been reached in our times only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied? (*Isis Unveiled,* I. 239)

---